

THE REBEL

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AN APPEAL TO REASON

"Come, Let Us Reason Together"

"HE THAT WILL NOT REASON IS A BIGOT;
HE THAT CANNOT REASON IS A FOOL; AND
HE THAT DARES NOT REASON IS A SLAVE."

To Social Crediters:—It has been truly said that when reason is against a man, it will not be long before he is against reason; that is, that DESIRE is the governor of most people, and that when desire cannot be rationalized into harmony with sense and logic, it may deny the authority of reason and even thought itself altogether.

We have a living demonstration of this truth in the Alberta political situation in the spectacle of thousands of citizens according a fervent yet completely blind allegiance akin to worship to an ideal of which they have no rational ideas as to its translation into reality. Even the need and desire for understanding the ideal have been rejected as superfluous and indeed harmful. "Results, not methods," they say, hopefully; "If it is physically possible, it must be financially possible," they repeat, without so much as pausing to consider whether or not these phrases make sense. In other words, wishful, selfish, thoughtless desire has been substituted for thought and reason and the mind is completely enslaved in the search for excuses to justify nursing of this desire.

Now, we realize that it is virtually impossible to reason people out of something into which they have not reasoned themselves in the first place, and certainly Social Crediters have not reasoned themselves into Social Creditism. They simply "took" it, without rhyme or reason, as one takes, say, the measles, which cannot be cured by the force of reason, but must run its course. However, there are signs of abatement of the fever. The "retreat from reason" has at least been halted; and it is to those Social Crediters who are now able and willing to give rational consideration to the realities of the situation that we accord the invitation to "Come, let us reason together."

As a first step in the direction of a reasoned approach toward
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HUGILL TAKES IT ON THE CHIN

FORMER ATTORNEY GENERAL MAKES COURTEOUS REPLY TO CRITICISM AND PLEDGES HIMSELF TO RESTORATION OF POLITICAL SANITY, CONFIDENCE AND JUSTICE

In our last issue we had some harsh things to say of Mr. J. W. Hugill, M.L.A., former attorney general, and it would not have surprised

us to have been treated with contemptuous silence or an outburst of pretended righteous indignation for our temerity in questioning his public conduct. However, Mr. Hugill took our criticism like a man, and nothing could give us greater pleasure than to pay tribute to his courage and apparent sense of justice. Instead of being resentful over our criticism, Mr. Hugill recognized that we were but doing our duty as we saw it, and wrote a letter setting forth his position and indicating that while he erred in supporting Aberhart, he is now determined to do his share in ridding the province of this master delusionist. Mr. Hugill's letter follows:

Dear Mr. Zubick: It was kind of you to send me a copy of "The Rebel" of October 8.

I at no time advocated any policy the effect of which would mean breaking down our existing institutions. On the contrary, it was expressly represented to me by Aberhart himself before the election that those best able to advise in matters of finance, industry, etc., would be asked to sit around a table to discuss the feasibility his proposals. I admit that I only knew of Aberhart at that time. I had had no actual contact with

him which would have given me any indication of his character.

The first social credit act was drafted with the end in view that there would be a complete investigation and inquiry into the subject. It was never made use of for that purpose and has since been repealed. I cannot claim to have been consulted about the later acts, which in my opinion are mere soporifics and futile.

I never saw and do not now see the applicability of the Douglas scheme of social credit (so called) in this province, nor did Aberhart
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LET'S HAVE A SHOW-DOWN

SHAKESPEARE: "THE DEVIL CAN CITE SCRIPTURE FOR HIS PURPOSE. AN EVIL SOUL, PRODUCING HOLY WITNESS, IS LIKE A VILLAIN WITH A SMILING CHEEK; A GOODLY APPLE ROTTEN AT THE HEART."

TO PREMIER ABERHART.

Sir: You have repeatedly stated of late that this "calling of names," abuse, knocking, etc., should cease. That you have not taken your own advice to heart for yourself is beside the point. We agree, and we are sure that all good citizens agree, that this mutual vilification should cease. It is a sad state of affairs indeed when the premier of a province is openly referred to as a liar, scoundrel, double-crosser, blasphemer, etc., and yet all he does to meet the serious charges against him is to reply by calling his accusers such names as howling dogs, vicious rowdies, rats, liars, sons of Satan, tools of the financiers, enemies, etc.

What about having a show-down?

You are in a position where, if you were not guilty of the serious accusations against you, you could, and SHOULD, take appropriate action to silence your critics. In fact, you have promised that you would "take these vicious creatures in hand" to put a stop to their "barking and biting." But the situation is this: You are the servant of the people. Many of these people accuse you,

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AN APPEAL TO REASON—(Continued from Page 1)
the problem confronting all of us, we pose here a few questions and submit a few observations on some of the fundamentals involved, with the suggestion that Social Crediters consider these with minds free of bias, with a willingness to draw reasonable and just conclusions regardless of personal desire.

1. Social Credit has been defined as the belief that individuals in association can obtain whatever results they desire. Does this make sense to you? Do you believe it? Do you understand it?

2. Premier Aberhart has defined Social Credit as the only effective, absolutely guaranteed economic remedy, and that it is, in fact, the "economy of God." Do you believe this to be true? If so, why? Or do you admit that the Social Credit theory is human and therefore fallible?

3. Major Douglas has stated that the Social Credit theory must stand or fall by his A plus B Theorem. Do you understand this theorem?

4. Did you, in 1935, believe Aberhart to have a plan for the introduction of Social Credit?

5. Do you think Aberhart understood the so-called theory of Social Credit in 1935? If so, how do you explain Douglas' repudiation of Aberhart's conception and presentation of that theory at the time, and Aberhart's subsequent return to Douglas? Was Aberhart wrong then or now?

6. Do you consider Aberhart to be honest and honorable? What do you think of (a) His claims to divine inspiration? (b) His admission to the insurgents that he had never had a plan? (c) His compromise with members of the legislature who had denounced him as a liar and double-crosser? (d) His circulation of a petition in the House demanding his own resignation? (e) His conspiracy in the House to block the government's own interim supply vote? (f) His advocacy of boycott and discouragement of his followers to hear, discuss and debate opposing views? (g) His lies from his pulpit, as for example, denial of the Ross resignation when he already had the resignation; claiming an attendance of over 20,000 at the August S.C. rally in Calgary? (h) His voting against investigating authorship of the Bankers' Toadies pamphlet placed on desks of members in the House? (i) His attitude on the recall proceedings against him and on the repeal of the Recall Act? (j) His claims to fairness, humility and magnanimity while at the same time he denounces his opponents as howling dogs, sons of Satan, rats, reprobates, etc.?

7. Social Crediters claim that the banks can issue currency and credit to any amount without any cost to anyone, just by the use of a fountain pen. Do you honestly believe that banks can create currency and credit out of absolutely nothing? If so, do you understand why you believe it? Can you prove your belief to yourself?

8. Although claiming that the banks can create unlimited currency and credit at no cost to anyone, the government has refused to establish a bank of its own because it claims that such a bank would have to operate under the federal bank act. Never the less, the government now asks the banks now operating under that same federal act to do that which it says a bank of its own could not do under the identical act. Now, if the government has not the power to issue unlimited currency and credit through a bank of its own, how could it possibly have that power over or grant it to any other bank?

9. Do you consider it right or wrong of the government to appropriate public funds for the payment of its own party propaganda, as in the case of the more than \$600 recently paid to W. J. Allnut for party posters, etc.?

10. The government has enacted legislation designed to deprive citizens of free access to the courts and to punish them without trial. Do you honestly consider it right that any citizen should for any cause whatsoever be denied access to the courts or that he should be punished for any crime whatsoever without fair trial?

11. Mr. Aberhart has said that the banks are not needed. If he means this, why the bank legislation, which asks the banks to pay the promised dividends?

12. Did YOU vote for repudiation of debts, scrip, higher taxes, regimentation of business and individuals, closing of courts, punishment without trial, payment of dividends by the banks, extension of patronage, or did you vote for honoring of obligations, elimination of taxes, for personal freedom and justice, elimination of the patronage system, for a just price, and payment of dividends in non-negotiable certificates

issued by a state credit house? Be honest with yourself. Has the government done even ONE thing it promised to do, or has it gone exactly opposite to its promises in EVERYTHING it has done?

13. Aberhart has stated that he regards the "blue pledge" sign-up as a "plebiscite without the expense." A plebiscite for what? Would he ask for a plebiscite if he had not departed from his original mandate? Do you consider the "blue pledge" sign-up a fair, British and honorable method of taking a plebiscite? Or do you think Aberhart should resign and seek a plebiscite in the regular, democratic manner?

We would appreciate having the frank opinions of Social Crediters on any or all of the points raised in this article.

HUGILL TAKES IT ON THE CHIN—Continued from Page 1.

when stumping the country, or he would not have produced the Blue Manual. I agree with what W. M. Davidson says in his article respecting this Blue Manual.

Everything to be attempted was to be in accordance with the constitution. Candidates were all examined by an advisory board particularly with respect to the recovery of the fund for the proposed dividend and the necessity of the recovery by means of a levy—an element of the just price.

If it could work and readjust taxation, avoid the stigma of the dole and relief, speed up business, and if the people were willing to give it a trial by co-operation, not coercion, why not!

There was no word of leaving it on the bankers' doorstep then. Nor of any other pieces of hectic legislation ill conceived and ill advised to use as soporifics; e.g., the Recall Bill, a gross piece of political hypocrisy (I so expressed myself at the time.) No! Aberhart himself would give up. Of course, everybody expected at least clean administration. I admit my bitter disappointment under this latter heading. What Aberhart does speaks so much louder than what he says in this respect as in all others.

I have already said I must leave my actions to be judged on second thoughts and the progress of time by those who unhappily feel they have cause for complaint. I am not going to run away from my responsibilities because it might seem the easier thing to do. I shall do my part to help dispel the primary illusion (Aberhart) we have been and still are suffering from in this province. May I hope that you will upon further acquaintance give consideration to my viewpoint and become tolerant of it, as I hope I understand yours.

Yours sincerely, JOHN W. HUGILL.

From the foregoing it is clear that Mr. Hugill's fault was not one of moral dishonesty but an error of judgment. He believed in Aberhart's honesty and sincerity. In this he was not alone. Thousands of honest people made the same error. But it is not the making of error that is to be condemned. The crime lies in refusal to acknowledge the error when the truth is known. Mr. Hugill has not only acknowledged his error but has announced his determination to make amends. No one can have greater courage, and Social Crediters in particular, instead of condemning Mr. Hugill, could do no better in justice to him and to themselves than to emulate his example, at least to the extent of subjecting their own convictions to an honest trial by conscience and reason.

HEAR THESE BROADCASTS

No one really concerned with getting the truth on the Alberta political situation should fail to hear the broadcasts of the United Canada Association from CICA, Edmonton, at 9.45 on Monday, Wednesday and Friday nights.

Through the efforts of the People's League, the Monday night broadcast is also being carried by CFCN, Calgary, at the same time. It is on this night when the U.C.A. replies to Aberhart's "sermons," and after hearing one of these masterly dissections of our dear premier's Sunday palaver, you will understand why he does not want his followers to tune in on them. In fifteen minutes the speaker takes Aberhart's two-hour talk and exposes it as hypocrisy and blasphemy from beginning to end and makes Able look like thirty cents with the three rubbed out. Tune in and judge for yourself.

NEXT ISSUE DECEMBER 3—

Unless Brother Able keeps his promise to "take us in hand" or a tree falls on us or sumpin', our next issue will be off the press on Dec. 3.

LET'S HAVE A SHOW-DOWN—Continued.

directly and specifically, of public misconduct so vile that if true would condemn you as utterly unfit to serve the public in any capacity. There is nothing vague or indefinite about these charges. Evidence is submitted in support of every accusation, and your accusers are willing and eager to have their contentions subjected to any test you can devise, even to court action. Could they be more fair?

But in what manner have you met their challenge? Have you ever essayed to give direct reply, with proof, to even one specific accusation by any of your critics? You have not. Instead, you have taken refuge behind a pulpit, and from there you have boastfully hurled your denials in general terms in the general direction of your opponents. Yes, you make general, broad denials of accusations, but have you ever dared to make categorical denial of the EVIDENCE upon which the accusations are based? Conversely, you make general, broad accusations, but do you ever present PROOF in support of your own case? Why not be specific in both denials and accusations? Do you expect the people to accept your denials of guilt and to reject the EVIDENCE of your guilt, merely because you SAY you are innocent? Likewise, do you expect the people to believe YOUR accusations WITHOUT evidence?

And another angle. Your latest stunt has been to pose as a paragon of virtuous humility. Although calling your opponents vile names, you have in the same breath professed a heart full to overflowing with love and charity for those whom you claim to be persecuting you. The people decline to be taken in with such obvious hypocrisy. Besides, your critics do not want nor do they need your sympathy. They ask no favors. They know that your profession of humility is but a sham, a camouflage for your cowardice, an alibi to avoid meeting them in the open under conditions of equality. Your critics do not want your prayers. They want you to fight them like a man, or to quit like a man, instead of blustering and bluffing like a coward.

You pose as a martyr being persecuted by unscrupulous villains. Where, when and how have you been persecuted? You say these alleged scoundrels have maligned and vilified you? Dare you name even ONE of the culprits and to cite proof of his infamy? What right have you, as premier, as attorney-general, as a man, to shield these vile creatures? Your duty as attorney-general is to ENFORCE THE LAW, to punish evil-doers. If these people whom you accuse are as wicked as you say, why don't you do your duty? We remind you again, you PROMISED to "take them in hand." Why don't you do it? Your so-called "enemies" mock and taunt you, they defy, challenge, yes, they BEG you to "take them in hand." Are you afraid that they would be too big a "handful" for you? Is that why you profess to "pray" for them instead of doing your duty toward them?

In your persecution complex you have compared your position to that of Christ when He was on earth. He was a private citizen and not the head of a government, and He was persecuted for DOING GOOD, not evil. Can YOU name even ONE GOOD DEED that you have done for which you have been criticised? Did Christ lie, slander, advocate boycott, encourage bigotry, deny justice, etc., as you have done? Don't flatter yourself, Aberhart. You are not being persecuted. You are, however, being PROSECUTED for your public crimes; and as head of the government it is your duty to defend yourself, if you can. If you cannot defend and justify your conduct, it is your duty to resign. You owe this duty to your supporters no less than to your opponents; for if you cannot answer your critics, you are deceiving your friends. Do your duty!

OUR "HUMBLE" PREMIER!

BRUYERE: "FALSE MODESTY IS THE REFINEMENT OF VANITY, IT IS A LIE."

In his Edmonton political "sermon" of Oct. 17, our People's Willie introduced a new note. "Humility" was the theme; and how our dear premier humbled himself. Right from the going of the opening round he just humbled himself all over the mat—like so much!

"The man or woman who picks flaws in others," said humble Willie, "is assuming an exalted role." And right on top of that: "No man or woman should be wise in his or her own conceit in the presence of God." Then he went on to mention of criticism and mud-slinging by 'howling wolves and vicious rowdies,' and the only meaning we could get out of the mess was that he wanted all criticism of himself looked upon as an affront to the Almighty Himself.

"I have never held that I had no faults," he admitted humbly. And then the gem: "Self-exaltation at the expense of your fellows is poor sportsmanship." How true, we thought, and waited for friend Aberhart to give an example, apart from himself, of anyone having "exalted himself at the expense of his fellows." But in vain. Instead, he proceeded to exalt himself as being just about the greatest hero in Alberta's history, by reminding his hearers of how bravely he had been "talking it on the chin" all along and that he would never the less "keep on fighting" against these tremendous odds. The usual collection of letters of flattery and adulation were, of course, read, and in reference to one which had particularly praised him to the skies, he said: "That's the kind of letters we like to get."

Oh, dear, no, our premier does not exalt himself! All he does is to lower himself from his dizzy height of conceit to just a little beneath Christ and about the same level as Moses. Our premier is humble, just bursting with humility. Has he not said so himself! Has he not made his deep humility abundantly clear by admitting that he has a special commission from the Almighty to administer the "economy of God"? Did he not prove the depth of his humility by denouncing his opponents as "howling wolves and vicious rowdies"? And has he not before, in his great, modest sportsmanship, properly designated those who fight him, as rats, sons of Satan, fornicators, reprobates, useless asses! If that isn't proof of his humility and whatnot you don't don't know your humilities and whatnotism.

Oh, well, 'twas ever thus. "Hypocrites do the devil's drudgery in Christ's livery."

An Historic Document

In days to come, after Aberhartism will have become only a nauseous memory, the present series of 12 issues of The Rebel will be treasured as an historic document of the Great Delusion.

Back numbers of the issues to date are still available. So if you want a complete set for yourself or a friend, write for it NOW.

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REMIT TO—

THE REBEL
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THE REBEL

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"INDEPENDENT ALWAYS—NEUTRAL NEVER"

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REBELETES

CORRECTION.—In our last issue we charged "Social Credit" of London, Eng., with having published a falsehood in its report that over 20,000 "blue pledges" had been signed in the first few days of the drive. This should have read 200,000. It makes the "whopper" published by "Social Credit" look so much worse, but we cannot help that.

A CALGARIAN tells us that on a recent visit to Edmonton he was told by a Social Crediter there of his belief that the two Liberal members of the legislature and the former secretary of the People's League, all of whom have died, were struck dead by God for their opposition to Aberhart. Appreciating the effect Aberhart's sacreligious blather has on the minds of some of his followers, we can well understand why they should believe such rot.

THE MINISTER of Public Works, W. A. Fallow, is to head the new Social Credit band in Edmonton. Well, after Justice Lunney's report of his inefficiency and extravagance in building roads, Mr. Fallow needs something new to blow about.

AT LAST we have discovered the author of that "pious prophet-premier" poem which we published some time ago. F. G. Roe, Edmonton, is the culprit. Another rhyme from his pen appears in this issue.

C. W. PETERSON, editor of the Farm and Ranch Review, in a recent radio talk, gave the what-have-you-to-offer mongers an earful when he told them that political platforms constructed of rosy promises were damnable things. He thus emphasized the contention we have made right along that the immediate need of Albertans is not to offer a bigger bribe but to destroy an existing evil.

A RECENT Sunday broadcast from Aberhart's Pathetic Bible Substitute was paid for in part with a collection taken in a High River beer parlor. Too bad these generous donors did not contribute their beer instead of their money and thus really put some pep into Abie's Happy Hour.

ABERHART'S notoriously rotten grammar took a humorous turn in the recent broadcast in which he likened himself to a bull in a ring and his critics as "troubadors" giving him the works. Considering that he has been spitting his venom at them so generously, perhaps we should be thankful not to have been referred to as cuspidors.

BILL IRVINE: "A man who ran as he (Aberhart) did from the people he represents when they wanted to recall him would run from the bankers so fast that he would be streamlined by the friction of his speed."

STILL POSING.—Aberhart, in the course of his "prayer" from his Edmonton pulpit last Sunday night: "Keep us, Lord, from harshly judging our fellows.... Bless them that curse us.... Give us the spirit of the Christ who, when reviled, reviled not again."—Of course, Abie, we understand. Now that you're on the spot, such hypocrisy is a convenient abili for your inability to answer your critics.

"Eternal Vigilance" is—The Bunk

—THAT IS, IF ONE BELIEVES ABERHART

It is not so long ago that our premier tried to put a crimp into the annoying tendency of his followers to voice their complaints by telling them that they must keep their mouths shut. To make sure of stifling criticism from at least his members in the House, he padlocked their tongues with a pledge. But the rank and file are again beginning to murmur, so another stunt must be tried to stop their "confounded grumbling," as Abie himself has described his followers' criticisms. This time they are asked to keep their eyes and minds closed—not to be so "vigilant and suspicious."

We have reference to Aberhart's "confidence" trick which he "pulled" in the course of his "sermon" in Calgary on October 11. Confidence was the theme of his address. Confidence, he said, was built upon trust, and trust upon reliability. So far, so good. The trick came in when he explained the sort of confidence he wants. He illustrated this most lucidly by quoting the case of a boy who after having been saved from a career of crime by an evangelist, reverted to his evil ways one day by committing a theft from a man who did not trust him and had been watching him. Asked why he had stolen again, the boy replied that he had to do it as the man had been watching him.

From this our dear premier drew the conclusion that constant vigilance and suspicion were destructive forces. In other words, he

wants a confidence that is blind, deaf and dumb. It irks him to be watched and to have attention drawn to his crookedness. It would be so nice if people would only shut their eyes, minds, consciences and mouths to his lies, deceptions and cowardice. But, unable to any longer hide the ugliness of his misdeeds with plausible excuses, his last resort is to ask his followers to disregard the evidences of their own senses. That he has the supreme gall to actually ASK NOT TO BE WATCHED is, however, the best proof of his guilt, and will at the same time also serve as a double emphasis to Albertans upon the supreme necessity of remembering that "Eternal vigilance is the price of liberty."

The Female of the Species

"If it had not been for me, our leader would have given up the fight..."—Mrs. Gostick, according to press report (undated), April, 1937.

Whose blatant tones are seldom dumb?

The cacophonous Ghostyk.

Who comforts Willie when he's gum?

The sympathizing Ghostyk.

Who stands four-square in power and might,

And re-inspires the fainting knight,

And nerves him to renew the fight?—

The wonder-working Ghostyk!

Who bores us with her endless yap?

The encyclopaedic Ghostyk.

Who knows just when to spring the trap?

The diplomatic Ghostyk.

And who, when Bill was on the floor,

Denying all he'd said before,

Screamed "THIRTY-five, and maybe more"?—

The inconvenient Ghostyk!

Who loves those civil service guys?

The philanthropic Ghostyk.

Who'd fire them, and "re-organize"?

The autocratic Ghostyk.

Who wants the critics all struck dumb,

And thinks the province Abie's plumb,

And ought to be, till Kingdom Come?—

The dictatorial Ghostyk!

Who hastens to define the law?

The authoritative Ghostyk.

Who flounders in a sea of law?

The unaccomplished Ghostyk.

Who knows the very word to say,

And yelps it louder every day?—

It's Ghostyk on the B.N.A.!

The jurisconsult Ghostyk!

Who shrieks that William's just the thing?

The rhapsodizing Ghostyk.

Alberta's—Canada's—Nature's King!

The reverential Ghostyk.

Who sees him rise in pride of place,

Transcending nations, time and space;

The Monarch of the human race?—

The penetrating Ghostyk!

Who thinks her nonsense is believed?

The undiscerning Ghostyk.

Who'll very soon be undecieved?

The enthusiastic Ghostyk.

Who needs to learn, instead of teach,

With more of thought and less of speech;

Who'll find the prize beyond her reach?—

The disillusioned Ghostyk!

Sweetest note in Sacred song,

Mellow as a brazen gong;

Ever sounding, always wrong—

Ghostyk, noisy Ghostyk!

—F. G. ROE, Edmonton.

PROFESSION and PRACTICE

Shakespeare: "He Who Makes the Fairest Show Means Most Deceit."

One of the pathetic anomalies of the Alberta political situation is that revealed in the amazing brazenness of Social Credit leaders professing honesty of purpose and preaching fundamental truths while, at the same time, practicing dishonesty and propagating falsehood. Their entire record is one of posing as unselfish proponents of truth, honor and justice, while their practice has been to distort truth, despoil honor and violate justice. The saddest feature of it all is that despite the abundance and clarity of undeniable proof of this crookedness on the part of Social Credit leaders, thousands of their followers refuse to recognize the truth. For their benefit we summarize here a few of the many examples of Social Credit duplicity:

1. They boast of desiring democracy, yet they have tried their very hardest to establish a dictatorship. Proof: Autocratic bank legis-

lation; business licensing act giving one man sole control; hand-picking of candidates and muzzling of members; press legislation; police legislation; denying citizens access to courts of law.

2. They profess to desire free discussion, yet followers are discouraged from learning the other side. Proof: Debating with opposition forbidden; intimidation and boycotting of opponents encouraged.

3. They say they want every citizen to enjoy complete freedom of conscience and individual liberty, yet seek to regiment all. Proof: Limiting candidates for legislature to "Christians" as measured by their own religious yardstick; business licensing act under which any person may be robbed of his livelihood at the whim of one person; party members bound by pledges.

4. They prate loudly of loyalty to King and country, yet preach disloyalty. Proof: Alliance with Communists; defiance of federal authority; secret pledge of loyalty to "experts" above oath of loyalty to King; seditious utterances and incitations to violence (examples quoted elsewhere in this issue.)

5. They make wild accusations of misrepresentation, falsehood, subjection to financial interests, etc., against opponents, but never offer proof of their allegations. Proof: Entire absence of evidence to support such accusations.

6. They lay claim to respect for law and order, yet in fact and deed exhibit contempt for them. Proof: Aberhart's frequent violations of radio rules; illegal legislation; seditious utterances; advocacy of boycott; interference with courts.

7. They preach tolerance, and practice intolerance. Proof: Recent criticism; prevent criticism from own members of the House by blinding them with a pledge; pass legislation which would give them power to silence all critics by putting them out of business.

8. They profess honesty but practice dishonesty. Proof: Had no plan for the introduction of Social Credit; issued scrip in direct conflict with the theory of Social Credit; lied about dismissals of cabinet ministers and civil servants; said dividends would be paid in non-negotiable certificates and that banks were not needed; in brief, have kept none of their promises.

9. They claim to be honorable, truthful and courageous, yet are patently dishonorable, false and cowardly. Proof: Aberhart circulated petition in House demanding his own resignation and double-crossed his own members by conspiring to defeat a government motion; insurgents denounced Aberhart as a crook and liar, and then compromised with him; members signed pledges making them mere puppets of Douglas's emissaries; repealed their own recall act to prevent unseating of Aberhart; voted against Duggan motion to investigate authorship of slanderous pamphlet placed on members' desks in House; utter barefaced lies from pulpits (one of many cases: claiming attendance of over 20,000 at S.C. rally on St. George's Island last August); leader poses as divinely inspired and represents his nostrum as the "economy of God," and generally uses religion deceitfully for political ends, etc., etc.

These charges of dishonesty, treachery and cowardice are not our inventions, but facts gleaned from the public conduct of the Social Credit party; facts which no honest person can refute, and as there is no excuse for ignorance as to these facts, any person who supports the Aberhart government does so in the full knowledge of doing what he knows to be wrong.

Lay Thoughts of An Aesthete

By DORN, Calgary

O thou who dost my Social muse inspire
Hear, ere thou dost as I of thee did-tire,
A woeful story of grandiloquence,
In which illusions verbal gave offence:
O not to me; so long as dividends
Are mine, to me thou needst not make amends,
But may continue, as no doubt thou wilt,
Until thy brew of Social wit is spilt.

Is it not shameful that they question thee—
When trust (saidst thou) would bring prosperity—
They whom thou tookst the strenuous labor for
Of making money from the clear skies pour!
Nay, rather should they bow to thee, as just—
Recalling that they are but of the dust,
While Social Credit stands immortal, fast.
A proof that all good things will come—at last.

Thou shouldst with ire these fickle mortals rate,
And tell them for a little while to wait—
A few more weeks, more months, more years, or so;
Prosperity bonds with languid leisure grow:
And does it matter if this wealth we share
In youth—or thy gold with our silver hair?
No, no, it is a trifle, at the best;
Thou wilt, in time, well feather every nest.

But yesterday I heard a farmer cry:
Against thy glories thus his words did fly:
"How doth this pompous would-be swell his throat!
His mighty bellows with warm breezes blot.
Then burst into a paean of Social Credit
In rhetoric so sublime no doubt he fed it

To jinn and devils too—it could prevail
With them, of course, though here of no avail."

"Have faith and prosper!" shrilled a prophet loud,
But faith or not, still he must need a shroud.
He and his plans, his promises, and all
That held him up as well as brought his fall;
But must we, blind, for that he gave no light,
Become involved with him in sorry plight;
When he, disdaining proudly our advice,
Attempts to make an ego, all suffice?

How like a herd of milling swine is man,
Towards the caller scurrying who can
The loudest and with greatest vigor bawl
His promises of equal chop to all.
O evening star, who blazed thy little while,
Pray give us light or take a fitter style,
Less like a Hitler on a mound of cheese
Pondering how best the mice he might appease.

WHO ARE THE BRAVE?

By JAY EBY

Can he be brave who builds up men of straw,
To knock them over with a loud Haw! Haw!
Who shouts so loudly out upon the air,
That any criticism of him is unfair?
Who loudly brags what he is GOING to do,
Then when it's time for action, just says, Zool!
Who said just wiggle finger and I'll go,
But now ignores the wide demand by NO!
Can he be brave who 'funked' when the recall
Looked like it might succeed in spite of all
The difficulties they had made
To make quite sure their jobs would never 'fade'?
Methinks the 'big boy' is a wee sma' man
Who lacks the 'guts' when trouble's 'in the pan';
He taketh shelter 'neath the Major's 'wing',
That nice fat salary takes away the 'sting'
Of playing 'second fiddle' to the man
Who in his 'book said he was just a 'ham'.
He and his friends have reached fair Caanan's shore,
Where milk and honey flows in bounteous store.
But we still have to live on gopher stew,
Wear gunney sacks to hide from public view
Our shrunken muscles and decrepid form,
Our daily wish—we never had been born.
They are the truly brave, you will agree,
Who suffer actual want and misery,
And seem content—"what fools these mortals be"
With the old policy of 'wait and see';
They think that sometime, someday, somehow:
Their 'big brave man' will come to take the bow
At his success—Utopia has arrived,
We all will get the promised 'twenty-five';
Nor two years failure can their ardor damp;
Someday they'll find there's no Alladin's lamp
Which they can rub, and presto! want will cease,
And maybe then we'll get a little peace,
Too bad, the man who should have better known,
When asked for bread—gave them but a stone;
They may be foolish, but by heck! they're brave,
Those 'thirteen year' olds, headed by a knave!

Social Credit on its Merits

About 400 people voted for Social Credit candidates in the B.C. elections, one of them getting just five votes. In the Ontario elections the one candidate with enough courage to be the goat for the S.C. party polled 500 out of 21,392 votes in his riding. The Australian general elections found one S.C. candidate victorious, and out of 3,800,000 votes cast, only 70,000 fell for the Something-for-Nothing party.

What do these figures prove? They prove most conclusively that the majority vote in Alberta in 1935 was not a vote for Social Credit, but an exhibition of mass hysteria engendered by Aberhart's immoral religio-emotionalistic appeal to greed and cupidity. Divest Social Credit propaganda in Alberta of Aberhart's vile religious rabble-rousing prattle, let the theory be advocated on its own merits, and we doubt that its adherents could elect one candidate.

That is why Social Credit is declining in Alberta. Aberhart's influence is losing its potency. Social Credit here is going backward in direct ratio to popular recognition of Aberhart's crookedness and cowardice. That is why S.C. candidates have invariably been defeated in bye-elections and why they are now being camouflaged under other names.

However, if a thorough job is to be done, Aberhart must be brought down into the gutter of disgrace where he belongs. Until his duplicity, hypocrisy and cowardice are so completely exposed as to excite the disgust and contempt of every responsible citizen, he will be a menace to the political, moral and spiritual welfare of Alberta.

PROOF FOR MR. JOHNSTON

In the course of a radio address recently, C. E. Johnston, M.P., threw out a challenge for evidence in support of charges being made against Social Crediters that they have been guilty of seditious utterances. We accept the challenge, and quote here statements made by various leaders of Mr. Johnston's party.

N. B. James, M.L.A.: "War has been declared... Diplomatic relations with the enemy have been severed... We will make these people co-operate or force them out of the province."

Walter Kuhl, M.P.: "If laws clash, they must be brushed aside. The people of Alberta have demanded action and they should be given action no matter how many laws are broken... We won't stop at anything."

F. Anderson, M.L.A.: "This is a real war we're going into, and some are bound to get hurt."

R. Dixon, prominent Social Credit worker, stated recently that it might be necessary to use guns in the fight against the federal government; and the Hon. Mr. Fallow at the same meeting said he believed the statement unwise, but only because the opposition had more guns.

Hon. D. B. Mullen: "No matter what acts are disallowed, there is always some way to get around them."

Premier Aberhart: "You can help to put in Social Credit or see blood run down the streets... Die under the ruins of this fort rather than surrender."

J. H. Blackmore, M.P.: "We may have to use our social credit army before long. Find your troopers and be ready to fall into line."

Mr. Johnston will no doubt recall that the telegram to Prime Minister King from the Donalds Social Credit group very definitely threatened secession. He will also recall that Major Douglas has also expressed himself as favorable to the use of force if it would best serve his purpose.

From the secret pledge of Social Credit members of the legislature: "I agree... to regard it as my FIRST and most important duty... to uphold the board and its technicians... I also realize that the government of which I am a member is virtually at war..."

R. E. Ansley: "If all other attempts fail, the Social Credit government could go to the people on the constitutional question and if returned could write its own constitution and appoint its own lieutenant-governor."

These are only a few of many similar utterances by Social Crediters. Will Mr. Johnston deny their seditious nature?

INSANE OR CROOKED?

DRYDEN: "He raves; his words are loose as heaps of sand, and scattered wide from sense.—So high he's mounted on his airy throne, that now the wind has got into his head, and turns his brains to frenzy."

It is said that in most cases the insane reason quite logically, but from false premises and without perceiving that their premises are incorrect. That appears to be the kind of reasoning we get from leaders of the Aberhart party. A case in point is "Miracle" Manning's statement that it costs the banks nothing to issue cheques for millions of dollars. When asked in the House whether he could prove this, his reply was that he did not need to do so as it was "in the records."

Mr. Manning's reasoning is, of course, based upon the false premise that credit is created out of nothing by merely writing figures in a book, and if he honestly believes this to be true, he must logically conclude that it costs the banks nothing to write cheques to any amount.

We do not think that Manning is so unutterably stupid as to believe what he says. Neither do we believe that he is as crazy as his logic would make him appear. He has, however, had a most thorough training in dishonesty and deceit under Aberhart, and this is the more likely explanation of his foolishness.

You Should Hear Hartley!

"ALL HIS GRESE ARE SWANS"

If you want to learn at first hand just how completely "nuts" some people can go over Social Credit, then you positively must hear James Hartley, M.L.A. This gentleman specializes in the fountain pen phase of the Fig Tree philosophy, and can he make it do tricks! We listened to Mr. Hartley some nights ago expounding the wonders of the fountain

pen to an audience of farmers, and according to his nibs a fountain pen is a marvellously useful utensil.

Mr. Hartley told his audience in all seriousness that if we were to monetise our credit, "we could pay our farmers AS MUCH AS WE LIKED for their products, WITHOUT COST TO ANYONE, and yet sell our products for as much as we liked."—all by simply using a fountain pen! Besides, he declared, the entire provincial debt could be paid off and all taxation abolished, by merely writing a cheque, and it would cost absolutely nothing!

At that, Mr. Hartley is perhaps more honest than some of his conferees. He at any rate has the courage to "go the whole hog" by coming out bluntly with the basic "principle" of the Social Credit sophistry instead of trying to camouflage it with the appearance of reason. This boldness really gives him an advantage, and we recommend it to other proponents of Social Credit, for no amount of reasoning by an opponent could possibly prove the absurdity of such crazy assertions to the satisfaction of anyone foolish enough to believe them.

Orders From Headquarters

As Alberta is now being governed from the Court of the Fig Tree in London, it is to there we must look for information in regard to governmental policy. We therefore quote a few excerpts from "Social Credit," Major Douglas' official mouthpiece, for the benefit of Albertans who may be interested in knowing what is going on in Alberta and why, and what to expect?

Where have we heard this before? "The Social Credit movement believes that the people united can without fail get what they want.... We must not demand to understand plans, nor must we fight on our own or other people's cleverness, but with the faith of little children and the intuition of life itself we must demand consistently, continually and with determination just what we want until we are satisfied."

Expert Powell is reported to have said by trans-Atlantic telephone: "Mr. Aberhart is on top. The people are behind him. There is no possibility of his being forced to resign.... There is no unrest in Alberta. Not a sign of it. I talk to 20 or 30 travellers who go all over Canada every week, and they tell me things are better in Alberta than in any other province.... If the Governor General stops the bills, Mr. Aberhart will probably PASS THEM AGAIN to show that the withholding of assent is in direct contravention of the will of the people."

Coming from such a source, the foregoing must, of course, be relied upon as conveying absolutely "accurate information."

A HOPEFUL SIGN

T. WATSON: Whoever is afraid of submitting any question, civil or religious, to the test of free discussion, is more in love with his own opinion than with truth.

One of the hopeful signs of the day is the increasing willingness of Social Crediters to hear the "other side." For years, thousands have resolutely closed their ears and minds to consideration of opposing views, with the result that they became utterly lopsided and bigoted in their thinking.

However, it is beginning to dawn on many that "he who knows only one side of the case knows little of that." They are beginning to realize that it is impossible to learn the truth in any other manner than by the collation, comparison, discussion and conflict of opinion. Reason is asserting itself. The immorality of Aberhart's advice not to listen to the opposition is gradually being recognized for what it is—his desire to prevent the people from learning the truth.

We had a demonstration of the appearance of this spirit of tolerance at a recent Social Credit meeting at which our criticisms and questions were treated with courtesy and respect not only by the speakers, I. M. McCune, M.L.A., James Hartley, M.L.A., and C. E. Johnston, M.P., but also by the audience. It is more than likely that a few months ago we would have been howled down, if not thrown out, for daring to open our mouth.

This new spirit is most gratifying, and if allowed to live and grow will do more toward the solution of our problems than any plan or scheme of any political party. There can indeed be no solution until this spirit of tolerance and goodwill becomes the motivating force of all parties.

SAYS
**ABERHART is
a FASCIST**

**SASK. FASCIST TELLS US WHAT WE ALREADY KNOW AND
REVEALS MENTAL PROCESSES OF THE
SELF-RIGHTEOUS BIGOT**

Frequently we get support for our convictions from most unexpected sources; but seldom does it come in such a "left-handed" manner as in the letter we received the other day from Dr. R. M. Johnstone, of Vidora, Sask. Dr. Johnstone states that he is a Fascist and that he fired the opening gun at the recent organization meeting of Fascists in Regina. Curiously enough, although he considers us as just about the lowest thing on earth and regards Aberhart as an honest man, with these exceptions his views on the Alberta situation are strikingly similar to our own. But read the following extracts from the Doctor's letter. There is no extra charge for our own comment on some of his observations.

"Sir: Just got a copy of your scurrilous sheet—The Rebel. I suppose it is usefully informative to show up what kind of dirty hounds and how many there are who are bucking the Social Credit government towards inevitable defeat. Curiously I have esteemed relatives residing right close to you. If I were in their shoes there would be a huge bonfire around where you live."—Naughty man, Doctor! Why Social Crediters here just love us. Able even has them praying for us,—and you would, ah, play with fire! Oh, dear us! We're so frightened! Or do you mean that if you were in your relatives' shoes you would need the bonfire to warm your cold feet?

The letter continues: "... All that I can find wrong with Social Credit is that it has not gone far enough in the proposed dividend levels, and that it has been promoted from the wrong end legislatively. It is a federal problem rather than a provincial one. When however resolute Fascists tackle the proposal you and yours will certainly have something to howl about."—Funnier and funnier! Here WE have been telling Aberhart for years that it could not be done provincially, and YOU are trying to tell us now! As for what you Fascists will do, well, hop to it, old bean.

"You can go ahead and libel and vilify him (Aberhart) all you like. I will still respect him and rely upon his honesty."—Thank you so much, Doctor. We shall continue to tell the truth about the damnable liar. If that is libel and vilification, make the most of it.

"I see you have gotten around to tagging the Social Credit party with an alliance and leanings to Communism. I have abundant proof however that Communists have hitherto flouted Social Credit and accused Aberhart openly with being a Fascist... Meanwhile the crafty heads of the Communist party who play to every direction the wind happens to blow, and hoping to 'take captivity captive'... are out to complicate the Social Credit movement and to offset the natural transformation of an ineffective political unit into a real Fascist drive for Reform."—Again, Doctor, dear, are you telling us, or merely repeating what we have told the world long ago? We know that the Communists are but playing Social Crediters for a bunch of saps; but in the meantime it happens to be a FACT that the two parties are co-operating. You should be razzing Able, not us!

"Aberhart IS a FASCIST, although through certain religious quirks he hasn't got around to realising it yet."—Now aren't you the original wise guy! We've had Aberhart down as a Fascist for years; not, of course, as an honest Fascist, but as one possessed of the same mania for dictatorial power, so dishonest, however, that he uses religion as a cloak for his scoundrelly deception.

Herr Fuehrer Doktor Johnstone continues: "I might say that he will not for long be so foolishly considerate about Jews."—Thank you, Doc. We agree that Aberhart really has no use for the Jews. We need only recall that in hand-picking his candidates for the legislature, one requirement was that they must be "Christians"—by Able's yardstick, of course.

"Lastly I am certain that like others I can name, you are egregiously ignorant of what constitutes true principles of Fascism... You and yours are not and never have been in the least interested in true economic

and social reform."—Well, Doc, old Sock, you may be right. You may be the sole repository of all the wisdom what am; and out of the goodness of our heart we grant you the privilege of holding and expressing your opinions, whether right or wrong. But, whether you like it or not, we claim the same privilege for ourself and shall continue to oppose wise guys like you and Able. Perhaps out of the conflict of ideas and clash of opinions the TRUTH may emerge, and that may surprise a lot of us.

Dr. Johnstone concludes his Epistle to The Rebel with these sentiments of love and charity: "You can take it or leave it, 'dirty hounds' applies to every backer of your paper and the movement it represents."—So now we know how we stand with our friends the Fascists.

THE BABBLING GOSTICK

ALCOTT: "To be Ignorant of One's Ignorance is the Malady of Ignorance."

If she were not in a position of trust and responsibility, it would be the charitable thing to completely ignore the silly babblings of Mrs. Edith Gostick, M.L.A. But she happens to be a member of the legislature, a supposedly "honorable lady," in a position of influence and leadership, where her ignorance may do incalculable harm to those who may take her ravings seriously; and it is for the sake of these innocent people that Mrs. Gostick must be accorded the honor of attention. As George Elliot says: "Ignorance is not so damnable as humbug, but when it prescribes pills it may happen to do more harm;" and this loquacious female is one of the busiest pill-prescribers of the worst gang of political quacks on earth.

When Mrs. Gostick charged at a public meeting recently that the Calgary Herald was printing The Rebel, she was not merely exposing her own ignorance, but was creating a senseless, harmful prejudice against The Herald by her falsehood. There never has been any secret as to where The Rebel is being printed, yet it would appear that all this time Mrs. Gostick has harbored a feeling of spite and vindictiveness against The Herald for something which existed only in her own wicked imagination.

Her woeful ignorance was further emphasized when in discussing the recent press legislation she said she had "thought it might have been possible to tighten up the libel act, perhaps to prosecute the printers of a paper as well as the writers." If Mrs. Gostick had done herself the favor of acquainting herself with the facts before uttering such rot, she would have known that the libel law now in force already provides for the prosecution of not only the printers of a paper, but of all others who have anything to do with its distribution. In the case of The Rebel, therefore, several hundred retail news dealers and four wholesale news companies are involved and could be haled into court along with the editor.

But far worse than her sublime ignorance is her shockingly twisted conception of justice as indicated when she said: "What's the use of going after Zubick? He hasn't got anything."

It is quite true that we are not as richly endowed with this world's goods as we might be, although we need not apologize for our financial standing, which, we think, would compare quite favorably at least with that enjoyed by Mrs. Gostick. But that is neither here nor there. The point is, that after inferring that we had committed a breach of the law, she suggests our alleged lack of wealth as sufficient justification for not enforcing the law!

A unique situation indeed! Here we are, inferentially accused of having violated the libel laws of the country, yet nothing is done to bring us to justice. What is more, we have actually pleaded with the attorney-general of this province, whose chief duty it is to administer justice, to do justice to our accusers by invoking the law against us if we have violated it,—and we are told by one of his supporters that our alleged breach of the law must go unpunished because we "haven't got anything"!

The truth is, of course, that our accusers would have taken legal action against us long ago if they were not so acutely conscious of their own guilt in respect of the charges we have made against them. Their desire is not that justice be done, but to be free to continue their deceptions, lies and slanders without themselves being brought to justice. Their bluff, however, has been called, and like the cowards they are, they have not the courage to either put up or shut up.

COMMUNIST CUNNING, and Social Credit Treachery

Are the Communists of Alberta sincere in their present attitude of friendship toward the Social Credit party, or do they merely see in the unsettled and dangerous situation created by Aberhart the possibilities of a ready-made opportunity for a "putsch" on their own behalf? It is certain that in their public statements Communists at least profess great sympathy for the Aberhart party aims and are giving them public support. It is equally true that many of the utterances and acts of Social Credit leaders follow very closely the pattern of Communist doctrines. It is also known that apparently harmonious conferences have been held between leaders of the two parties and that since then they have co-operated publicly.

Of course, the alliance or co-operation between these two parties is not surprising. Although Social Credit claims to stand for individualism and democracy and Communism for just the contrary, the doctrines of both flow from the same source—the philosophy of force and regimentation. Both are therefore equally unscrupulous in their methods of achieving power, even to the extent of double-crossing each other, and the real nature of the co-operation between them is more fittingly described as a game of Communist cunning versus Social Credit treachery.

The record of the Social Credit party is clear enough. The leaders of this party have demonstrated time and again that they are prepared to stoop to the lowest, most degrading fraud, double-crossing and bribery whenever in doing so they see a gain to be made. But it is not likely that the rank and file of Social Crediters are fully aware of the fact that deception and trickery are also part of the official machinery of the Communists and that by co-operating with this party they may be "taken for a ride" not at all to their liking. Worming their way into the councils of other political parties, trade unions and any other organizations, including churches, is part of the regular strategy of Communism. We have previously quoted proof of this from official Communist doctrines. As Earl Browder, leader of the Communist Party of America, says in one of his books: "The whole history of Bolshevism both before and after the October Revolution is full of instances of maneuvering, temporizing and compromising with others, the bourgeois parties included."

That Alberta Communists are merely using Social Credit to further their own ends is indicated in a letter from a Communist the other day. It reads in part:

"Get wise: The rape of Alberta by High Finance has only been interrupted by Social Credit, and when Aberhart et al have been beaten and banished, the lust of Capitalism will be 'satiated' in a leisurely manner and you, poor hunkle . . . will be discarded . . . But we have the province well covered and plan to move as the hysteria of the Workers reaches its zenith." This is typical Communist language and shows that its votaries are hopeful of the Aberhart insanity playing into their hands.

Incidentally, the letter concludes with the enjoiner to "Get wise: Double-cross the Capitalists as they plan to double-cross you. Should a change of heart manifest itself, we will communicate with you. A Comrade is always near you." No doubt this was meant to be funny. Thank you so much for the joke.

Anderson the Pure-Minded

WARNING: FOR SOCIAL CREDITERS ONLY!

Everything is pure to the pure in heart. No doubt that explains why Socreds perceived only heavenly purity and childish innocence in the famous hospital story about the unmarried mother told over the radio by the saintly Aberhart. We can just imagine the surge of celestial joy that must have flooded the hearts of Social Credit fathers and mothers as, with their sons and daughters, grouped before the radio, they listened in worshipful rapture to the ether-wafted filth from the foul lips of their revered leader. How they must have been inspired, ennobled, uplifted!—for, did not the story come from the pure heart of the divinely-inspired man of God!

Perhaps it was the memory of this noble example of pious purity of mind and speech which inspired Fred Anderson, M.L.A., to unburden himself of the following sentiments of love and charity. Speaking to

a resolution in the legislature at the recent session, he said:

"Mr. Speaker, it is rumored that the Liberal party in Alberta is about to take to itself, politically, the Conservative party for wife. I should warn all true Liberals that this wife has been seduced by a banker, and that should this marriage take place they will find themselves saddled with a banker's baby as first born."

No, gentle reader, we are not slandering Mr. Anderson. The quotation is from his speech in the House as reported by the government's own publicity bureau and published in the Social Credit Supplement of the Calgary, Albertan. We quote it here as an example of the stuff the government's Press Act is designed to COMPEL newspapers to publish BY LAW as "ACCURATE INFORMATION."

Another "Dividend in Reverse"

Those people on relief who have been pinning their faith on the promise of our "honest government" to provide them with \$25 per month for every adult of the family, "in addition to all other income," will note with pleasure that while the 25 bucks have not as yet materialized, a new "dividend in reverse" has been promised by the government in its recent threat to municipalities. We quote from a circular letter sent by the government to municipalities:

"It is the intention of the province to reduce their (the municipalities') grant drastically. We feel that the time has arrived when the individual must depend upon his own efforts to provide for himself and his family. That can only be done if the individual residing in a rural municipality would make a sustained effort and realize that the responsibility of looking after him no longer rests with his tax-paying neighbor."

And this from the government which promised to do so much for the common people and the "under-dog"!

"LIKES AND UNLIKES"

By J. B. McCURBIN (ex-P.P.C.L.I.) Ghost Pine Creek

I have become so disgusted with Aberhart's likening himself to Moses and Christ in his broadcasts, I began figuring some of the Bible characters he more nearly resembles.

Like Adam, he fell for a great fallacy; but unlike Adam he is not the first of his tribe, for Hitler precedes him.

Like Moses, he claims to be leading his people to the promised land, but lacks the least vestige of the meekness of Moses.

Like Jacob, he would lie and deceive; but Jacob reformed. Willie is hopeless.

Like Saul, he would slay all opponents; but Saul was not self-appointed.

Like Goliath, he is a huge boaster; but so far David has not come on the scene.

Like David, he is building a fine house for himself; but David did not build in a far city.

Like Solomon, he started out strong; but Solomon prayed for wisdom and not control.

He resembles Absalom, for he drew the people after him with fine speech and many promises; but Absalom was very handsome.

As Ahab he rails against other faiths; but Ahab would listen to reason.

Like Samson he pretends to wage warfare against the Philistines (banks), but is careful not to sacrifice himself in the effort.

Similar to Daniel, he rose from obscurity; but Daniel did not pale before opposition as does Able.

Another Nebuchadnezzar in encouraging worship of himself, but fortunately has not the power of life and death over his victims.

Much like Zaccheus, he is "up a tree;" but has not made restitution for the damage done.

Like Peter, he is strong on denials; but so far has not repented.

A mate for Judas in betrayal of trust; but he has not hanged himself—yet.

An equal for Matthew as a tax collector; but his words are by no means Gospel.

A match for Satan in quoting Scripture deceitfully; but his little day is almost done.